The Perkins School *of* Theology

JOURNAL

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OF RELIGION

Ministers' Week — 1950 . . . . . *Dean Eugene B. Hawk*

Before Christ Was — These Were! . . . . . *William A. Irwin*

Laymen Can Be Trained . . . . . *L. Howard Grimes*

The Promised Land . . . . . *Norman H. Snaith*

WINTER NUMBER 1950
Southern Methodist University, Dallas

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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

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Volume III WINTER NUMBER 1950 Number II

THE DEAN'S PAGE

FOURTEENTH SESSION OF MINISTERS' WEEK

February 6-9, 1950

THE Fondren Lecturer on Missions is Bishop Sante Uberto Barbieri of Buenos Aires. He is a graduate of Southern Methodist University and Perkins school of Theology and is recognized as one of the Protestant leaders of South America. His subject is "Glimpses into Spanish America."

Doctor Charles Goff, the minister who brought new life to Chicago Temple, is the Peyton Lecturer on Preaching. He is using as his theme "The Object of Preaching."

The Jackson Lecturer on the Bible is the well known scholar, Doctor John Knox of Union Theological Seminary, New York. His subject is "The New Testament in the Twentieth Century."

The topics of the various lectures and hours on which they will be given are:

February 6:
- 8 P.M. — Bishop Barbieri, "The Spirit of the Spanish Conquest"

February 7:
- 10 A.M. — Dr. Goff, "Preaching in a Secular Age"
- 11 A.M. — Bishop Barbieri, "The Role of the Christian Religion in the Spanish Conquest"
- 2 P.M. — Dr. Knox, "Historical Method: Forced on Us or Welcomed?"
- 3 P.M. — Dr. Goff, "Human Nature Being What It Is"
- 8 P.M. — Bishop Barbieri, "Internal and External Influences Which Led the Spanish American Colonies to Their Political Independence"

February 8:
- 10 A.M. — Dr. Goff, "The Gospel for Troubled Hearts"
- 11 A.M. — Dr. Knox, "Historical Method: Destructive or Creative?"
- 2 P.M. — Bishop Barbieri, "The Old and the New in the Life of Spanish America"
- 3 P.M. — Dr. Knox, "The Authority of the New Testament"
- 8 P.M. — Dr. Goff, "When Truth Comes Alive"

February 9:
- 10 A.M. — Bishop Barbieri, "The Beginnings and the Development of Protestantism in Spanish America"
- 11 A.M. — Dr. Knox, "The New Testament, the Church, and Our World"
- 2 P.M. — Dr. Goff, "Confessing Our Faith"
- 3 P.M. — Bishop Barbieri, "The Present and Future Possibilities of Protestantism in Spanish America"

We are looking forward with interest to having hundreds of ex-students and ministers with us. One feature of the Week will be a conducted tour of the new quadrangle, where seven buildings are now under construction. The new plant is scheduled to be ready for us by the fall term of 1950.

Invitations have been sent throughout the Jurisdiction, but in the event the reader did not receive one, we are asking you to be with us February 6-9.

EUGENE B. HAWK

BEFORE CHRIST WAS—THESE WERE!

By WILLIAM A. IRWIN

Dr. Irwin is Professor of Old Testament at the University of Chicago. He was a Visiting Professor at Perkins during the recent Fall Quarter.

THE EDITOR

EVERYONE now knows about the sensational find in the summer of 1947 of certain ancient Hebrew and Aramaic documents in a cave near the north end of the Dead Sea; and everyone, including those most closely associated with the matter, is wondering just what the discovery implies. Clearly it constitutes one of the most remarkable discoveries of Biblical and related manuscripts in many centuries. But how far will they enlarge our knowledge and modify previously accepted views?

The find came about in the accidental fashion of many archeological discoveries in Bible lands. An Arab boy followed his goats up the steep hillside of the valley of Ain Feshkha that opens out of the wilderness of Judea into the deep Jordan-Dead-Sea depression, and was led by them into a cave which apparently no one had entered for ages past. Just what he saw, and what activity ensued is not recorded; but the sequel supplies essential facts, for about a year and a half later, when the warfare in Palestine had subsided, the cave was visited by a small group of scholars and the story which the Arabs told was corroborated. They related that they had found a number of large pottery jars, carefully sealed, each containing leather manuscripts wrapped in cloth smeared over with a substance that seemed to be a mixture of tar and wax. These, or in any case some of them, they brought to Bethlehem and sought to sell to a dealer in antiquities. Near the end of that year word of the discovery reached Mar Samuel, the Syrian Orthodox Archbishop in Jerusalem; he sent word for the Bedouin to bring the manuscript to him. They did so; but through an unfortunate misunderstanding on the part of one of the Archbishop's assistants, delay ensued. Eventually, however, the bulk of the manuscripts came into his possession; the rest were purchased by Professor Sukenik for the museum of the Hebrew University, where he is a distinguished member of the faculty.

The Archbishop has told in *The Biblical Archaeologist*[1] a moving story of the difficulties and discouragements he met in his effort to secure a fair appraisal of the manuscripts. Convinced as he was of their antiquity, he encountered only skepticism and disparagement, until one day in February, 1948, he had one of his subordinates telephone the American School of Oriental Research, in Jerusalem some little distance northeast of the old city. Pro-

[1] Published by the American Schools of Oriental Research at 409 Prospect Street, New Haven, Conn., at 50c per year, but worth many times that to anyone who wishes to keep in touch with the valid contributions of archeology to an understanding of the Bible.

fessor Millar Burrows of Yale, who was serving that year as director of the School, had set out only a day or so before on a trip to Iraq; he had left in charge, as acting director, Dr. John C. Trever, a younger scholar who also was an expert amateur photographer, and had come to Palestine some months previously to secure Bible illustrations on the spot.

And so began the story of the transmission to the western world of the results of this astonishing discovery, a story which is still in the making. In the face of acute difficulty and danger incident to the war conditions then prevailing, Dr. Trever made many trips to the Syrian Convent. He photographed some of the manuscripts entire, advised the Archbishop as to their safe deposit in that dangerous time, and in his examination of them identified one as a manuscript of the Book of Isaiah in an archaic form of the "squared" Hebrew script. Later study showed that the book was complete except for the loss of just a few words in some places where the old and very brittle leather had been broken away. Another was a commentary on the Book of Habakuk — which significantly terminates at the end of chapter 2 of the book. Still another has been entitled "The Sectarian Document", a strange composition of some unidentified Jewish sect. And a manuscript which was not unrolled until it was brought by the Archbishop to this country in 1949, is in the Aramaic language; it has astonished the world of Biblical scholarship by its identification as a copy of the pseudepigraphic Book of Lamech, hitherto known only in a very few ancient allusions. The book was used as a source for the likewise pseudonymous Book of Enoch, and thus falling into disuse, was lost. Professor Sukenik has in addition published a brief notice of one of his manuscripts which he calls "The War of the Sons of Light and the Sons of Darkness", evidently an ancient account, hitherto quite unknown, of some Jewish warfare in the late pre-Christian centuries.

It was first estimated that the cave had contained about a dozen such ancient Hebrew and Aramaic manuscripts. Later the figure was raised to twenty. But the scholars mentioned above as having visited the cave found fragments of many others scattered over the floor. It is now claimed that the total will run close to one hundred. It comprised at least the Books of Genesis, Leviticus, Numbers, Deuteronomy, Judges, Isaiah, Daniel, the commentary on Habakkuk, several apocryphal books, and much else. What has happened to most of them no one knows, but it is hoped that the Bedouins are holding them safe for the price which they know so well they can secure, and that gradually they will find their way into scholars' hands. But in the meantime — How did they get there in the first place? Who put them there? And when, and why? That cave is the most amazing depository of ancient Hebrew documents of which we have certain knowledge, and by a wide margin the greatest to come into modern hands.

It is reported that the fragments of pottery found in the cave are of the late Hellenistic age, although it held a couple of Roman lamps also. And, it will be recalled, the Hellenistic period in Palestine terminated with the coming of the Romans in 63 B.C. This is one cogent line of evidence in the problem of dating the manuscripts. It is obvious that they must be older, by a greater or less expanse of time, than their deposit in the cave. Early in his study of the manuscript of Isaiah, Dr. Trever was impressed with the similarity of its script to that of the famous Nash Papyrus, now somewhat generally dated in the middle of the second century B.C. And this has come to be a focal point in the discussion, which still is acute to the point of contention. Some scholars claim confidently that the scroll of Isaiah

is older than the Nash Papyrus, with the rest of the manuscripts slightly later. But others would bring the date down into the second century A.D., with still others claiming that the scrolls are mediaeval. Hebrew scribes commonly did not date their manuscripts, and certainly did not do so in the case of this group where their ending is preserved. Hence for the issue which confronts us we have just two lines of evidence, the pottery of the cave, and the form of the writing, for, as everyone knows, both changed with the centuries. And the crux of our predicament is that not too much has been known about Hebrew paleography in late pre-Christian and early Christian times. Nonetheless, the great concensus of scholarly opinion is that the manuscripts are genuinely ancient. It is safe to say that they are not later than the beginning of Christian times, and the possibility is high that we shall presently agree on dating them in the second century B.C.

But it is not apparent how and why they were placed in the cave. Some of the documents seem to be the literature of some Jewish sect, which, apparently, like the Essenes, had its centers in outlying districts. It is possible that the cave was a sort of library of such a sect, which was dispersed and annihilated through circumstances which cannot yet be identified. On the other hand, if the cave served as the depository of precious religious documents for orthodox Jews, we would seem to be driven to the conclusion that they were placed here for safe keeping in some time of persecution. One thinks of the terrible experiences of the Jews in the persecution of Antiochus Ephiphanes, and again during and after the great struggle with Rome in A.D. 68-70. A tantalizingly romantic note is given the problem by the fact that the great Christian scholar Origen in the course of his work on the Hexapla, which he completed during his later years, spent at Caesarea, from about A.D. 230-250, consulted some Hebrew manuscripts hidden in a cave near the Dead Sea. It has been suggested that the Roman lamps found in the cave were left by him, an idea that also has been dismissed as fantastic.

Among the fragments found in the later examination of the cave was part of the Book of Daniel. Since the completion of this book is commonly dated not long after 167-66 B.C. which chapter 11 indicates to have been the period of writing some important part of chapters 7-12, an astonishing situation emerges if we are actually to accept a dating in the second century B.C. for the contents of the cave. It would mean that the recently found fragment must have been copied within a relatively few years after the author completed his work, and would thus be the nearest to an original Biblical manuscript that we possess. But if the rest of the manuscript should eventually come to light, will it contain all our present book, or only chapters 1-6, to which indeed the fragment belongs, and thus tend to corroborate the belief that this section was written much earlier than chapters 7-12? The commentary on Habakkuk also piques our interest. Does this termination with chapter 2 support the view of several scholars that chapter three was no original part of our book? An opposite interpretation has already been put forward, but we must admit it is not very impressive.

However, interest focuses on the scroll of Isaiah. It will be recalled that hitherto our oldest manuscripts of any considerable portion of the Old Testament in Hebrew are of the ninth and tenth centuries A.D. Some fragments, even amounting to two or more chapters from the seventh or eighth century, were found in the Cairo *geniza;* we have also certain brief quotations on incantation bowls from Babylonia,

a clay stamp of some uncertain time in the early Christian centuries with the single verse Jer. 48:11, and the Nash Papyrus, already mentioned containing the Decalogue and Deut. 6:4, along with a few words of editorial connection. This will indicate the revolutionary character of the finding of the Book of Isaiah. It pushes back by approximately a thousand years our oldest considerable portion of the Old Testament in Hebrew. The problem of the corrupt text of the Old Testament has been felt so keenly that scholars have wished, but scarcely dared hope, for some means of getting back of the age-long uncertainties of scribal transmission, for just one glimpse of an earlier text. And here it is, a full thousand years older: a gift far beyond what anyone in his wildest dreams had ever contemplated! And then what does it do? The scroll has unusual features of spelling, which will provide valuable grounds for grammatical and etymological studies. Here and there its readings corroborate conjectural views of text critics, showing that certain words must evidently be set aside as later insertions or corruptions. But all that is minor. The remarkable thing is that this manuscript, OLDER THAN THE ONE WHICH JESUS READ IN THE SYNAGOGUE IN NAZARETH, is in the main identical with our present-day printed Hebrew texts of the Book of Isaiah.

This is a very important fact. And it enhances further the growing respect for the Hebrew text that is a notable feature of present day Old Testament scholarship. Yet commonly truth is found in the middle course. It would be a serious error to deduce from this new knowledge that the Hebrew text of the Old Testament is impeccable, or nearly so. In reality the discovery has changed our attitudes on this very little if at all. For it has long been recognized that the worst period of corruption was earlier. Some of our most confused passages were already in deplorable condition by the time of the Septuagint translation, which began about 250 B.C. The Biblical text in the last centuries B.C. was, for better or worse, approaching fixity. If we could make another such incredible jump into the unknown and find manuscripts of, say, three or four or five hundred years older than these, then we would have documents that could speak with some authority on matters of textual criticism.

Still, let no one disparage the importance of these scrolls. They fill one painful gap in our knowledge of the history of the text of the Old Testament and of the development of Hebrew writing in the "squared" characters. Altogether they constitute the most sensational, and in some ways the most important Biblical discovery in many centuries.

LAYMEN CAN BE TRAINED

By L. Howard Grimes

The Journal staff is happy to welcome a new faculty member to Perkins, and thereby a new contributor to the Journal. Dr. Grimes was an Associate Minister at the First Methodist Church, Houston, before joining the faculty here.

The Editor

WHEN John Wesley developed a system of lay preaching and of lay class leaders, he met with such opposition by the ecclesiasts of his day that he found it necessary on several occasions to defend this unorthodox use of laymen. Similarly, when Robert Raikes initiated the Sunday school for poor children in 1780, many of the clergy of his day looked with great disfavor upon this usurpation of the prerogatives of the ordained minister.

Actually Wesley had centuries of precedent for lay preaching, and both he and Raikes were implementing one of the central doctrines of the Reformation, the priesthood of believers. This priesthood, according to Luther and Calvin, was not an individualistic matter, as some of the proponents of the doctrine have insisted; rather, it was a *mutual* priesthood. Not only is every man his own priest; he is also his neighbor's priest. This idea of "mutual edification" was at the heart of the Methodist class-meeting, and it formed the basis upon which laymen could validly teach religion in the Protestant Church.

Lay leadership for the church, then, is not just an expediency (as Wesley sometimes seemed to feel); rather it is a vital part of the life of the church. The Protestant Church can never be a "priest-centered" church; the "fellowship" principle is much more in keeping with Protestantism generally, and with Methodism in particular. Professional leadership is necessary, to be sure: the ordained clergyman, the ordained or un-ordained director of Christian education, the social worker, and other full-time lay workers may be necessary to carry on the work of the modern church. But they are representatives of the people, set aside to perform special functions.

Modern religious education utilizes this concept and at the same time re-enforces it. The so-called "life centered" approach emphasizes what Shaver calls "character-making fellowship" — the association of old and young, or of one age group alone, for purposes of "working out their salvation." Instruction is a part of the process, but the touching of one life by another is the central fact. Professional leadership (including the minister) can provide only a certain amount of this fellowship; primarily, it must be an experience provided through relationships of more and less mature Christians, seeking by "mutual edification" to help each other develop a better understanding and practice of the Christian gospel.

Thus, the church must entrust the lead-

ership of many of its activities to laymen not alone because of expediency. It is true that developing professional leadership even in terms of ordained ministers is a task which the church has only partly carried out. But apart from necessity, the Protestant Church, by its very nature, must be a "company of men, having the form and seeking the power of godliness, united together in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other work out their salvation," to quote the first American Methodist *Discipline* of 1784 in words still retained in the General Rules of The Methodist Church.

What is equally important, however, is that for the modern church these laymen need not — indeed, must not — be untrained. If the Christian message is important, if the organized church is vital, if we believe that the church can and must save the world, then to do anything less than to strive toward a dedicated, earnest, and prepared lay leadership for the local church is inconsistent with our convictions.

How can this be done? It can *not* be done unless the pastor of a local church thinks it is important, because in most instances he must take the initiative in developing a program of leadership education. If he thinks of this work in terms of multiplying his own usefulness, however, he will seize upon it almost as a means of saving himself, as well as the church. Only as he himself is vitally concerned with the matter, and as he convinces his people that it is an urgent matter, can he find the time and the resources to do the work.

Where should he start? The obvious answer is to start where he is! But it is not so simple as he begins to look into the situation more fully. Having determined what the needs of his local church are, he must go on to use every resource available to develop an effective lay leadership for his church.

The first principle which is valid here is the apprenticeship principle, which comes directly out of the history of early Methodism. There are in every local church some teachers who are better trained than others. By placing a less trained leader with a better trained one, the former can learn from the latter. This may mean placing two Church school classes together temporarily, with the teacher-in-training serving as assistant. This same principle holds with regard to other officers in the church. Assistants may be appointed to help well-trained superintendents in the church school. Young men and women may be made members of the Board of Stewards and of other official organizations in the church. New members may be given positions on committees composed primarily of experienced members. Young people are, according to the *Discipline,* to be placed on the Board of Education. In any instance where one leader learns by observing another leader and profiting, under the guidance of the minister, both from his successes and his failures, the apprenticeship principle is being carried out. Most churches use this system; it only needs further implementation in most instances.

Further, there are opportunities within every local church for many "on-the-job" training agencies. Effectively planned and regularly held workers' conferences and teachers' meetings are among the means of leadership development for church school workers. Week-end institutes, workshops, and retreats may provide help for the Board of Stewards, the Woman's Society of Christian Service, or any other group (or combination of groups) of leaders. Contacts between pastor and workers are time-consuming but necessary in such a program. Special classes, both for prospective workers and for those already in service, may be set up either for credit

(under the auspices of the Division of the Local Church of the General Board of Education) or without credit. A complete discussion of these means of training is found in the recent pamphlet, ". . . And Gladly Serve," available for 25c from the Methodist Publishing House.

Yet the resources of the local church are ordinarily not great enough to provide all the help which is needed in leadership development. Hence the pastor and his lay workers must be on the alert to utilize those outside the local situation who can provide help. This may be done in either of two ways. The local church may bring specially trained workers to their own situation for a training period, or else workers may be sent away to one of the many training agencies which The Methodist Church provides.

If either of these plans is preferable to the other, it is the former: the bringing of "specialists" to the local church. Under this plan, to cite an example, the church brings into its own situation a specialist in children's work, to work with children's workers over a week-end or some other period, *in their own situation* (with both its limitations and its possibilities), *using their materials and resources.* What learning could be more specific than this? The same principle may be applied to church administration, church music, visitation, or any of the other multitude of tasks laymen are called upon to perform in the modern church. Such a plan means some expense: a specialist ordinarily should not be invited to come to the church except on the same terms that an evangelist would be invited to hold a revival meeting. It is true that some are willing to do this work for expenses only, and conference and district leaders are frequently available even without their expenses being paid. Whatever the arrangement is, there should be a definite understanding when the invitation is issued.

The other way in which workers are given special help is by sending them (or taking them!) to sub-district, district, conference, or jurisdictional rallies, institutes, workshops, leadership schools, and other agencies which are a part of Methodism's connectional system. Many conferences are now planning leadership schools for church school workers. The Woman's Society of Christian Service has its own schools, and the various boards are increasingly concerned over this problem. Laboratory schools are available in many areas for teachers of children and youth, and a fortunate few, who are conference or district officers, may go to Mt. Sequoyah. A pastor may even join with adjacent churches and set up his own school, under the auspices of the Department of Leadership Education. It may be more helpful for a group of rural churches to set up a school of three courses than to send their workers to an urban leadership school of twelve courses where the problems discussed may be more pertinent to urban churches. In any case, it is usually the pastor who must take the initiative in seeing that his workers are helped financially and otherwise in attending such agencies.

Will leaders respond to these efforts to prepare them more adequately for their tasks as Christian teachers, administrators, ushers, committee chairmen, presidents, and the like? Not unless they see the importance of the work they are doing and of the necessity of better preparation. Thus, a program of leadership education must grow out of an emphasis on Christian experience, and means must be provided so that each worker's experience is constantly renewed and expanded by the fellowship of the church. A growing sense of God's presence is as important for teaching — indeed, is more so — than knowledge of the latest methods of teaching. Motivation must grow out of dedication!

THE PROMISED LAND

"and surely it floweth with milk and honey (Num. 13:27)."

A Sermon by NORMAN H. SNAITH

Dr. Snaith is professor of Old Testament in Wesley College, Headingley, Leeds. During the recent Summer Quarter he taught in the Perkins School of Theology, and gave the Convocation address for the August graduates.

THE EDITOR

PALESTINE never did flow with milk and honey in ancient times, in spite of what the returning spies said, unless by contrast with the stark and barren winderness. It was, and still is, next door to the desert, easily and often afflicted with drought, with famine and pestilence never very far away. Certainly in modern times the words of the spies have been nearer to the truth than ever before. This is because of the large influx of Zionist dollars. Israel's problem now is to transform imported dollars into exportable milk and honey.

It is a land next door to the desert, and has for that reason been a lodestone to the desert nomad of every generation, a land of plenty and of rest to peoples who knew little of either. To the Hebrews of old, all this was heightened, and indeed in large measure transformed, by the fact that to them it was God's land, a chosen land for a chosen people, and His eyes, they said, "are always upon it from the beginning of the year even unto the end of the year."

Moses saw this land across the river from the top of Pisgah, and he was to die on the Pisgah side of the river. This mostly is why Jordan has come to stand for the River of Death, and the Promised Land for a Heaven that is beyond the grave.

I. *The Promised Land is beyond the River.*

> "On Jordan's stormy banks I stand,
> And cast a wistful eye
> To Canaan's fair and happy land,
> Where my possessions lie."

Some of us used to sing that verse in days gone by. It is a verse which is largely discounted these days. Sometimes it is because we rather despise those old men of simple faith who worshiped God in crude and unadorned and elementary ways. Often it is because we are enamored of more tangible possessions here. But the verse provides the major reason for the belief that the Promised Land is wholly the other side of the river from Pisgah — for Pisgah stands for here and now, whilst the Promised Land is the place where all man's dreams come true. Those men of a former generation had no possessions here. They knew that if they were ever to have any possessions at all, they had to be beyond the grave. Methodist hymns of the early nineteenth century are full of the hope of a Promised Land beyond and over on the other side. The reason for this

is that the Methodists of those days (certainly in England) were mostly poor and underprivileged. In America, the people who sang "I'm goin' to walk all over God's heaven" were people who had no right to walk anywhere on earth, and did not possess even their own bodies.

II. *The Promised Land Is This Side the River.*

Times have changed since those early days, and Christians are, many of them, more prosperous than they were, especially Methodists. The result of this has been that we have thought less of a Heaven beyond the grave, and more in terms of a Heaven realisable here on earth. We preached a "social gospel," and the Kingdom of God was interpreted as a Utopia. Men have talked of the Kingdom as a state to be realized here in better conditions, in human freedom (which sometimes means equality of opportunity and sometimes every man for himself), and in all the amenities which a rapidly developing mechanization of the world's resources can bring. It means radios and television, frigidaires and automobiles, holidays in the mountains or in Florida, music and art and culture, leisure and ease and delight.

It is inevitable that some men definitely, and all of us in our degree, should think of Heaven in such material terms, so long as we think of it in terms of the fulfillment of heart's desire. Men are bound to seek it wherever they imagine this treasure to be found. For the most part in the old days, men looked for it there, because they could not find it here. Now that the common man has begun to find it here, he has ceased to be enthusiastic for it there and beyond. The wealthy classes in time past have generally taken their religion mildly and in small doses; the common man is now aping his "betters."

There are two main reasons for the present day drift from religion and the parallel tendency to look for a Promised Land here on earth. One is the secular attitude which has no use for any other world anyway, and interprets everything according to humanistic values. The other is the frequently wrong attitude of Christians who have thought of Heaven in terms of self-satisfaction and the fulfillment of the heart's desire. I used to think that Augustine was right when he said, "Our heart is restless, till it rests in thee (*inquietum est cor nostrum, donec requiescat in te*)." He was right from the human point of view, since by *quies* (rest) he meant the satisfaction which comes from fulfilled desire. All such notions, prevelant as they are in the Christian Church, provide ready fodder for a hungry secularism. The more we teach that Heaven is the fulfillment of desire, however "religiousized," the more men will be encouraged to seek and accept that fulfillment which is easiest and closest to hand. If the present offers, cultural and economic, are sufficiently enticing, he will look no farther. I see no chance of any true Christian advance until we recognize that Heaven does not consist in the fulfillment of man's desires, however "religious" they may be, and further that no man can ever reach Heaven by striving to get there, or to obtain it for himself.

III. *The Promised Land Is Both Sides the River.*

Men must realize that the Promised Land comes through giving and not getting, through losing oneself and not setting out to win one's self. Men will never believe this till they realize that Christianity primarily is a matter of relationship with God, and on our side an attitude of love and trust, a love which is wholly and completely unselfish. The first step must be in loving God with the whole self. This leads to an utter abandonment to

Him and that humble trust in God which alone is the gateway to the Promised Land. Getting to the Promised Land is like Alice in "Through the Looking Glass." If you set out to get there, you find yourself back where you started. Heaven consists of being "in Christ." It is that complete and utter joy which comes only from loving Him with all your heart and whole life. This is a joy that is independent of things. This Heaven is both sides the River, here and now, but more fully there and hereafter. The rich young ruler did not know this. The only way he could find it out was by getting rid of all he possessed. Lots of people nowadays do not know this, some of them as rich as he was, some richer, and some by no means as rich. They think it is just as stupid as he thought it was. Happy is the man, rich or poor, who knows what Eternal Life is. He has Heaven all round about him as a present possession. He knows what the psalmist meant when he wrote of "the joy of his salvation."

CHARLES McTYEIRE BISHOP

Readers of the *Journal* have no doubt seen numerous accounts stating the death of Dr. Bishop. He was Professor Emeritus, Perkins School of Theology, and will be sadly missed by a host of friends.

THE EDITOR

IT'S TOUGH TO BE A PROTESTANT

By ROLAND ELLIOTT

If you desire further information about DP's, write to Roland Elliott, Director of D.P. Department, Church World Service, Inc., 214 East 21st Street, New York 10, New York.

THE EDITOR

IN many DP camps in Europe this title is a correct description of the plight of Protestant and Orthodox DP's. If you are a Jewish DP you can expect to be resettled by the end of 1949. If you are a Catholic DP your chance of resettlement over that of your Protestant neighbor is just about 10 to 1 — on the basis of numbers of assurances actually overseas at the present time. "It is tough to be a Protestant."

But I am bold enough to state these stark facts only because I believe that American Protestant church forces, though rising slowly, are rising surely to meet their share of this great Christian challenge — the challenge to all we hold dear in our American tradition. You of the Protestant churches are doing much to welcome our fellow Christians as they come down the gangplank to American soil; and by such help you are saying to DP's everywhere, "America is still America."

Recently in New York a delegation from the Churches in Washington state met to discuss ways and means of resettling, through their church activity, 600 DP's between now and January 30, 1950. From Mississippi came a telephone call to ask if Church World Service could find them 100 farm families. A church committee in Grand Rapids put in a bid for wood workers and spindle carvers. Citrus growers in California, steel makers in South Chicago, colleges and hospitals in Cambridge, to mention only a few, are beginning to see in the DP camps in Europe not only a challenge, but an opportunity.

Church World Service, as the agent for 23 denominations, has a very limited — though important — role in this Displaced Persons Program. We must represent a united Protestantism where united action is essential.

If we are to fulfill the requirements of the present law to enable Displaced Persons to move out of their camps, board the ships and come to homes awaiting them in Kansas, Maine, Texas, or Oregon, Protestantism must present a united front.

I am putting to you ministers the larger task — the task of arousing the churches of America to the necessity of prompt action so that it need no longer be said, "It's tough to be a Protestant."

ALUMNI NEWS

J. T. Carlyon, *Editor*

1922

William H. Cole, Executive Secretary for the Board of Education of the Central Texas Conference, guided the Alumni editor through two weeks of intensive work for the Adult leaders of his conference. He took time out to attend the Saturday football games where the Mustangs were in action. (The editor also got back to Dallas for these important affairs.)

1923

Horace W. Williams (Central Texas Conference) has recently been promoted from Associate Secretary to Executive Secretary of the Joint Department of Missionary Education, Nashville. The Department functions for both the General Board of Missions and Church Extension and the General Board of Education.

1924

Gaston Foote will be remembered by some alumni as Cheer Leader when at S.M.U. He went on to Iliff School of Theology for his Doctorate in Theology in 1934. He spent two months last summer as exchange preacher in London, where he visited with Prof. and Mrs. John Hicks during their study at the British Museum. Grace Church at Dayton, Ohio, now members 4,000 members; they have raised $300,000 for the church addition in 1949.

1929

F. V. Brower leads in the work of the Pemiscott Larger Parish of the St. Louis Conference. There are ten churches organized as a parish and four ministers share in the task. F. V. lives at Caruthersville, Missouri. Two new church societies have been established during the year, one at Caruthersville and the other at Wardel.

1930

George A. Bowles is completing ten years as the Executive Secretary of the St. Louis Conference Board of Education. His staff consists of district workers for every age group, a full-time paid youth worker, and a half-time children's leader. He is a Jurisdictional member of the General Conference Commission on Radio and Films.

Walter Towner (North Texas Conference), Director of the Department of General Church School Work, Division of the Local Church, General Board of Education, Nashville, continues to render effective service to the church in his field. He taught in the Southwestern University Pastors School last summer. He compiled the recent *Source Book of the Methodist Sunday Evening Fellowship.* His daughter, Barbara, is a sophomore at S.M.U. this year.

Paul J. McKnight, pastor of Tulip Street Methodist Church, Nashville, follows there a notable list of pastors, among them Bishop W. Angie Smith of Oklahoma City. His friends will be glad to hear that he is back on the job after a lengthy illness.

1931

R. L. Jackson is the efficient editor of *The Christian Evangel,* which lists at the head of his column, "Good News—That of the Gospel." The paper seeks to be an organ for the Texas Conference. He may be addressed care of Box 7, College Station, Texas.

Virgil Morris, pastor of the First Church in Alexandria, Louisiana, has been made a member of the Board of Trustees of Centenary College. His church has undertaken the responsibility of seeing that new sections of his city have adequate church facilities. Two churches have been sponsored already,

and each of them is being pastored by a graduate of Perkins. Bill Mayo and R. R. Miller are in charge of these churches.

Roy F. LeGrand, after 6 years at the Mount Auburn Church in St. Louis, has been made full time manager of "Epworth Among the Hills" at Arcadia, Mo. With the help of his people he has found a place for a Displaced Persons Family.

Walter N. Vernon (North Texas Conference), Editor of *The Church School,* and Administrative Associate, Editorian Division, General Board of Education, Nashville, is conducting a weekly column in *The Christian Advocate* on audio-visual resources under the general heading, "For Church Showings." He is the recording secretary of the new Methodist Radio and Film Commission, and gives general guidance to the production of audio-visuals in the Editorial Division. He has just supervised the production of a sound filmstrip called "The Album of Early Methodism" for the Radio and Film Commission.

1932

Jolly Harper, Superintendent of the Alexandria District in Louisiana, out-travels John Wesley. For the past six years his Chevrolet has averaged 3,000 miles per month. During the past two years he has re-opened seven abandoned Methodist churches and is providing them with regular preaching and worship services. He is editor of *The Louisiana Methodist.*

Eugene Slater journeyed from Houston, where he is pastor of Behring Memorial Church, to be one of the preachers at the New Year's session of the Texas Vocations conference. He spoke on the topic, "A charge to keep I have, a God to glorify."

1933

John B. Hefley and his hospitable wife entertained the editor in their lovely parsonage at Arkadelphia for three days in December. He is majoring with the young people in a city which boasts two colleges, with a city population of 7,500. The church equipment is continually being stretched to take care of an enthusiastic congregation.

1935

Clyde S. Clark, at Marceline, Missouri, is Youth Director for the Kirksville District of the Missouri Conference. He brings his fellows up to date with the announcement of the birth of Charles Lynn on October 4, 1949. Carolyn Jean is 8 years old and Bobby Lee is 4.

Chess Lovern served in a dual capacity at the Christian Vocations Conference, held recently at Southwestern University. He was Conference preacher on New Year's Eve, speaking on the topic, "To serve the present age." He assisted the Alumni editor as resource leader in the seminar on "The Ministry." He urges theological students to refrain from preaching regularly while in school. They need time for library work and to hear great preachers.

1936

Bentley Sloane travels on the average of 20,000 miles per year in his educational work in the Louisiana Conference. He is responsible for the supervision of 30 camps and conferences during the summer; he also trains the leaders to carry on the work of the conferences. He finds his big job that of training efficient Christian workers for the local church.

1937

J. William Morgan, pastor of the Georgetown Methodist Church, served as one of the resource leaders at the session of the Texas Vocations Conference, December 30-January 1, 1950. He was one of three Conference preachers, each of whom was an alumnus of Perkins School of Theology. J. W. also presided over the Watch Night service held in his church.

Chester E. Phillips has been transferred from the Lakeview Church in Port Arthur, Texas, to the church at Center, where he inherited one of the more pleasant parsonages of the Texas Conference. He entertained the District Meeting of Adult workers in October.

1938

Monk Bryan has won an enviable reputation for his work with the young people

Perkins School of Theology, Fall Quarter, 1949. This picture shows the last group of student ministers who are to be trained in Kirby Hall. With the opening of the Fall Quarter, 1950, the new Perkins Quadrangle is to be ready for occupancy.

Teachers and administrators present for the picture were, front row, beginning at the left, fifth from the end, Chaplain Baker, professors Hill, Irwin, Goodloe, Seneker; Mrs. Warnick, librarian, Miss Anders, registrar, Dean E. B. Hauk, Dr. W. W. Sweet, chairman of the faculty, and professors Marlatt, Davis, Marsh and Grimes.

of Missouri. He has recently been transferred from Bonne Terre to the exacting responsibilities in the Maryville Church, which is the center of northwest Missouri Methodism.

John McCormack has led his people at Magnolia, Arkansas, in the building of a lovely Colonial Church, worship-centered and artistic in equipment. His morning sermons are being broadcast and a number of the near-by country churches have arranged to tune in so that they may have a sermon, when there is no preacher available.

William E. Trice of the University Church in Baton Rouge, Louisiana, presided over a Christian Vocations Conference at Centenary College, Shreveport, December 3-4, 1949.

1939

Alfred M. Brown has announced a money-raising project under the caption, "The Second Generation Plan." He is improving the church plant in the interest of second generation folks. Twenty-two thousand dollars will be put into the educational plant and repairs of the old structures. Among the improvements is an elevator for the use of older worshippers, who have found the 27 front steps a bit difficult.

George Pearce, Jr. of Memorial Methodist in Monroe, Louisiana, was the preacher at an evangelistic series of meetings on Bastrop Circuit. The forty-one resident members were augmented by twenty-five new recruits, fourteen of whom came by profession of faith.

C. C. Sessions pastors a vigorous church at Brownwood, Texas, where the editor visited in October. He is the Adult Department leader for his district as well as the shepherd of the student body at Daniel Baker. His evening services are broadcast regularly from Central Church.

1940

Howard Grimes and his wife were resource leaders at a Christian Vocations Conference, December 30-January 1, 1950, at Georgetown, Texas. He represented the interest of Religious Education as a type of Life Work commitment, while Mrs. Grimes guided the group interested in Audio-Visual service. They report about 125 serious minded young people from three conferences in attendance (Texas, Central Texas, and Southwest Texas).

1941

Dan Robinson at Malvern, Arkansas, has dedicated a $20,000 educational plant, fully air-conditioned, with splendid facilities for recreational needs. His work as District Director of Young People was commended highly to the editor. The new Conference Camp is situated only 12 miles away on the road to Hot Springs.

Robert Smith has a busy pastorate in Tom Sawyer's city of Hannibal, Missouri, where the editor visited him this fall and found him leading his enterprising people in a vigorous church program. Park Church is one of the well known and honored churches of Missouri Methodism.

Leonard and *Mrs. Smoot* are very proud of their baby boy, Lawrence (Larry) James, who arrived June 10 of last year.

1942

Clarence Borger of Wichita, Kansas, is serving this year as President of The Wichita Council of Churches. The Wichita Council is known as one of the finest city council of churches in the nation, and has a most active program.

Vern D. Livengood, pastor at Scott City, Kansas, has had supervision of the construction of a $72,000 Methodist Camp for the Central Kansas Conference. The Camp, known as Lakeside, was constructed near Scott City. Vern now oversees the operating of the Camp. George W. Richards, another Perkins Graduate, was director of an Intermediate Camp at Lakeside the week of June 20-25 of last year.

1943

Otto Dvorak has found the sort of a job he has been seeking. From Dexter, Missouri, he has been transferred to the Senath Larger Parish, a new project in the Poplar Bluff District in the St. Louis Conference.

1944

Merlin W. Merrill reports two units of the new church building at Cotton Valley already finished, the third on the way. All bills were paid as the work progressed except for $1,000 on the second unit.

Chaplain G. R. Nease has come home from Okinawa and is now stationed at the Army General Hospital at Augusta, Georgia. He is a member of the Louisiana Conference.

1945

Mr. and *Mrs. George Beebe* are greatly enjoying their family of two girls—Teresa Gail, 18 months, and Althe Gwen, 2 months. George is the pastor at Sylvia, Kansas.

James M. Heflin, Jr. may be addressed now at the Lakeview Church in Port Arthur, Texas, to which he has recently been moved from Sweeny.

Mr. and *Mrs. Glenn Matthew* of Burrton, Kansas, are pleased to announce the arrival of a son, Stephen Edward, on July 23 of last year.

1947

Sidney Blackburn has sufficiently recovered from his long illness, that Bishop A. Frank Smith has appointed him to be pastor of Needville, Texas. He comes to that position from his work as assistant camp superintendent of the Texas Conference camp at Lakeview.

Howard Hanke is leading in a vigorous expansion of the church buildings and the church program at old Simpson Methodist Church in Denver, Colorado. He was granted his Th.D. at Iliff School of Theology in August. Ground was broken for a new educational building on October 30, 1949.

William M. Wilder is now at Sylvan Hills in North Little Rock, Arkansas. A new church has recently been organized, and a new structure is on the way, built largely by volunteer labor. The new church will follow the plans of the St. Luke Church in Fort Smith.

1948

Art and *Marjorie Buhl* announce the arrival of Arthur H. Buhl, Jr., on December 6, 1949; he was an eight-pounder. A new church society with a building program is giving Art plenty of exercise. The city of Tulsa is rejoicing in the new Methodist organization. The address is Rt. 6, Box 406, Tulsa, Oklahoma.

Calvin Froehner is happy in his new appointment as associate pastor of University Church in Austin, Texas, where he works with Dr. Edmund Heinsohn. The University states it has more Baptist students than attend Baylor and more Methodists than register at S.M.U.

Josué González is pastor at Mission, Texas, where he has 450 members in his church. Irma Elizabeth was welcomed into the González family last November 2.

H. L. Graves presided over a busy summer church program at Rui Doso, New Mexico. Preachers included Dean E. B. Hawk of Perkins School of Theology; Prof. Ben O. Hill of Perkins; Rev. Glen Johnson, minister of Music at First Church, Dallas; and Chad Murray, recent graduate of S.M.U. Art exhibits were held in the church over several week ends.

Austin and *Lee Masterson* sent a December notice from Harlingen, Texas, to say that young Charles Austin Masterson arrived on November 22, weight 9 pounds and 1 ounce.

Roy E. Mouser continues as editor of the Blackwater (La.) Methodist Visitor. Any of the Alumni who would like to see a useful local church paper may write him for a sample copy. Among their parsonage and church equipment is a power mower.

Wilson Watson reports that a $27,000 church plant has been produced almost entirely by the volunteer labor of his people at the Morningside Church in Shreveport. The actual financial outlay to the present has been only $77. He has been made chairman of the Alumni Association of his city. He has recently been bereaved by the death of his mother.

BOOK REVIEWS

Fred D. Gealy, *Editor*

The Story of Methodism

By Halford E. Luccock and Paul Hutchinson, with two final chapters by Robert W. Goodloe. Illustrated by Harold Speakman. A new and enlarged edition. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1949. 528 pp. $4.00.

This book first appeared in 1926 and gained at once wide recognition as a brilliant piece of historical writing. The original authors, Luccock and Hutchinson, both sons of Methodist preachers, and both journalists of distinction, were ideally equipped to tell the Methodist story in a lively manner. Now after more than twenty years comes Robert W. Goodloe, trained church historian, to bring the volume down to date. The Luccock and Hutchinson part of the book is the envy and despair of the plodding historical investigator, who digs out the facts in order that such books might be made. Goodloe did his own digging.

"*The Story of Methodism*" to quote my review of the book in the *Mississippi Valley Historical Review* (Vol. XIV, pp. 270-272, 1927) "is the first attempt to write the history of a church according to the plans and specifications of Hendrik Van Loon. The size and general appearance is after the Van Loon model; the illustrations, pen and ink drawings, the generous size of the type, the wide margins and the style" all conform to this type of popularization. Methodism lends itself better than perhaps any other religious body to such treatment. Its history is replete with interesting and dramatic incidents, both in England and America, while its rapid growth and its adaptation to the rough and crude conditions of life on the American frontier easily lend romance to the story. Here is frankly an attempt to popularize the history of a great social and religious movement — indeed, it is more than an attempt — it is a success. The joint authors of the original volume show an adequate understanding of both the English and American religious scene, and the vivid sketches of the chief characters in the story are true to life. The sly witticisms are refreshing, and as Bishop McConnell has stated, show that the movement is secure, "that it is so aware of its own strength that it can be indulgent toward an occasional witticism as to its weakness." The title of the book, *The Story of Methodism,* is an accurate description of just what the book is, a series of stories, each chapter being a complete story in itself.

Robert W. Goodloe's two well organized additional chapters bring this brilliant volume down to date, thus both enhancing its usefulness and prolonging its life. Many things of great historic significance have taken place in the world and in Methodism since the first appearance of this book in 1926. Of these, as far as Methodism is concerned the achievement of the unification of American Methodism in 1939 is the most important. This story Dr. Goodloe tells in his first chapter, "The Unification of American Methodism", giving not only the steps toward unity which were taken from the eighteen seventies onward, but also presenting a clear understanding of the several causes of controversy and division. The final chapter deals with Methodism since World War I, under such topics as "Changes in Methodist Custom", "Relation of the Races" and "Conscientious Objectors", while the book closes, appropriately, on the ecumenical note and Methodism's part in world Christianity.

William W. Sweet.

Preaching that Packs the Pews: A Study of William A. Quayle as a Preacher

By Thomas H. Marsh. Dallas: University Book Store, Southern Methodist University, 1950. 110 pp. $1.75.

The reviewer's interest in this book is more than academic, since William A. Quayle is more than a name to me. Baldwin, Kansas, where Quayle went to college was my birth place, and my father was the president of Baker University at the time William was graduated. From the time I was a small boy I knew him, and our family followed his brilliant career from its beginning to its end with pride and pleasure. We thought of him almost as one of us; he was often in our home and when in 1919 my father and mother went to heaven only a few days apart, he wrote me a characteristic note of sympathy in his scrawling hand, which I have cherished these thirty years.

Although this study of William A. Quayle's preaching was originally part of a doctor's dissertation in the School of Speech at Northwestern University, it is quite unlike the common run of such academic productions: It is both interesting and scholarly. True, it bears all the earmarks of a doctor's thesis — footnotes and exhaustive bibliographies; nevertheless, in style and content it is intensely human. This may be largely due to the unique man whose career as a preacher constitutes the materials for the study.

William A. Quayle was a son of immigrants from the Isle of Man, where the name Quayle is one of the most common on the island and where Methodism was introduced in the early years of the movement. He inherited a warm heart and an exuberant nature. Left a half-orphan is early boyhood by the death of his mother, whom he forever after idealized, young Quayle went to live in the home of his mother's brother, a blacksmith, who later heeded a call to preach. It was this blacksmith uncle, turned preacher, who, perhaps more than any other, influenced William A. Quayle to become a preacher. On his death bed the uncle said to the young boy: "The gospel I preached to others helps me now. Tell it, Will, tell it! tell it!" And Will went forth to "tell it," in a way few others have equaled.

Working his way through Baker, the oldest Kansas college, Quayle graduated in 1885. A few years later he became the president of the college. But neither teaching nor college administration was his forte. He found his real life's task when he became a minister. He occupied four great pulpits in the course of his ministry: Independence Avenue Church in Kansas City; then Meridian Street Church, Indianapolis, to be followed by Grand Avenue Church, Kansas City, and finally St. James, Chicago. Then he was chosen a bishop. I cannot help but remark here that it is, to put it mildly, unfortunate that great preaching geniuses, such as was William Quayle, should be asked by the Church to become church administrators. Preaching is an infinitely greater business; and there are a hundred good administrators to one great preacher.

The heart of Dr. Marsh's study is found in the three chapters, "Quayle as a Believer"; "Quayle as a Creator of Sermons"; and "Quayle as a Preacher." William A. Quayle preached the great central doctrines of the Christian Faith — God, Christ, immortality, prayer, the Bible. Many of his greatest sermons deal with God as the central theme, such as "God has salvation for every human soul," "God is never off duty," "God created the universe and controls it through general laws which are rarely changed for individuals." One of his great sermons with God as the central theme I heard him preach to a thronged audience of men at a noonday meeting in Arch Street Methodist Church, Philadelphia, during Holy Week. His text was "Ye have nothing to draw with and the well is deep." His theme was our constant need of a great God. A little God whittled down to man's size is of little use to needy humanity. Quayle was not a social gospel preacher, but he was doing great preaching and crowding his churches with eager listeners at the very time the social gospel preachers were in full swing.

All of Quayle's sermons were built around a central theme. Often he began by stating the purpose of his sermon. Invariably he took

a text, for he thought topical preaching led preachers to put the Bible in a subordinate place, "using a text as a mild motto for the theme of what he had already written." There were two sources for Quayle's sermons: a wide acquaintance with literature in all fields, especially the classics, and an intimate knowledge of the needs of his people. He believed in the necessity of pastoral calling, for he thought that in no other way could the preacher know the people's needs. He tried to make the rounds of all his members at least twice a year.

In the village cemetery in Baldwin, Kansas, there sleep more than twenty of my near relatives, grandparents, uncles, aunts and cousins. Not far away is the grave of William Alfred Quayle and recorded on his gravestone are the words:

"Allowed of God to be put in trust with the gospel." It is with these words that this little volume closes.

William W. Sweet.

The Prophetic Faith

By Martin Buber. Translated from the Hebrew by Carlyle Witton-Davies. New York: The Macmillan Company, 1949. 247 pp. $3.75.

It has been well said that one should read the little books of great men rather than big books by lesser writers. The remark is pertinent to this modest volume, for in every chapter it reveals its author as one of the rich and deep souls of our time. His thoughtful insights have long been known; and here he has a theme congenial to his own prophetic spirit. With religious understanding and sensitivity he interprets the growth and flowering of the prophetic movement in ancient Israel, manifesting an earnestness and a unity with his subject that imparts to the discussion the quality of devotional literature.

Buber takes for his point of departure, not the prophet Amos, as is common in such studies, but the Song of Deborah. In it he finds religious qualities which, he argues, cannot have originated there; so he turns back to the assembly at Shechem (Josh. 24) with a similar result which then drives him back to the great experience at Sinai, and ultimately to Abraham, for the origin of Israel's prophetic faith. He argues effectively that Yahweh was not a discovery of Moses, but must have been worshipped by the Hebrews in previous ages. Through chapters, then, on "The Holy Event," "The Great Tensions," and "The Turning to the Future," the study leads on through Israel's experience in the wilderness, the struggle for religious purity and exaltation that came with the settlement, and the work of the prophets to the close of Isaiah's career. The final chapter is entitled "The God of the Sufferers"; beginning with Isaiah's contemporary Micah, it treats in the main of Jeremiah, the Deuteronomic reform, Second Isaiah—could he be omitted from such a group? —and the Book of Job. The latter will doubtless astonish the reader, for who has thought of it as among the prophets? Yet Buber's choice evidences his deep perception, for the essence of the prophetic experience is that personal quest and finding of God which is the theme of Job's utterances. In spite of all its high qualities, one feels here some disappointment, however, for Buber has failed to present the greatness of the Dialogue, and has instead, with many interpreters, found the final answer of the book in the Speeches of Yahweh, making them say what obviously they fail to say.

His handling of the older records is also of considerable interest. He is skeptical of the documentary theory of the Pentateuch, claiming that no more has been accomplished than to demonstrate the presence of "a number of fundamental types of the literary working out of tradition, all according to different editorial tendencies." But surely that is little more than the documentary theory in different words. His emphasis on the worth of legend is good. And relative to religious history he invokes "another criterion," that of "the uniqueness of the fact," by which he appears to mean that great religious incidents of the tradition, such for example as the faith of Abraham, carry their own attestation. Quite true; but they do not attest their chronolgy. And then we are back just where we were before. Thus, when Buber argues from the very form of words used in the story of Moses at

the burning bush (pp. 26-27) he is in grave danger of exceeding sound historical conclusion. At several other points, also, one feels that his homiletical interest has outreached sound historical exposition.

Yet it would be unfair to terminate discussion of so excellent a book on this adverse note. The Christian reader must bear in mind that these chapters come out of the mature thought and experience of a great Jewish thinker. Then as he reads he will realize the immensity of our agreement with our Jewish fellow citizens of the household of faith. Our greatest insights we hold in common with them. They are our colleagues in the task of today to build an adequate religious motivation for this troubled age.

WILLIAM A. IRWIN.

SACRED HISTORY

By Daniel-Rops; translated by K. Madge. New York: Longmans, Green and Company, 1949. 433 pp. $4.50.

A major interest of this book lies in its own history. It was written, the jacket informs us, "to show the real character of the German persecution of the Jews"; then three weeks after its publication in 1943 the Gestapo broke up the plates.

The plan of the book is conceived in worthy dimensions: nothing less than to show the history of Israel against the background of general movements in the ancient Near East. Also a high commendation—probably the best part of the work—is the author's fine sense of the unique significance of Israel's achievements.

But there the catalogue of the book's merits runs out. For really it is a most tantalizing and disappointing work; tantalizing in its promises of real understanding of Hebrew history, which then, however, are never fulfilled; and disappointing in its scholarly deficiencies—which are profound! The author shows himself completely unfitted for his task. He has only a smattering of relevant facts, and produces the most amazing melange of fact and fancy, in a conglomerate that only those already conversant with the field can read without being misled.

However, the book has one further interest. Its last page tells that the French original "carried the authorization of the ecclesiastical authorities of the Archbishopric of Paris." For those who wish to understand what sort of History of Israel can win the *nihil obstat* of certain prominent Roman Catholic censors, the book may serve a useful purpose.

WILLIAM A. IRWIN.

FAITH AND HISTORY

By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1949. viii+257 pp. $3.50.

History has always been *the* problem for faith, and of course, must always remain so. Men have never been and can never be satisfied with the world either as they have found it or have made it. So much of life lies beyond our control that it is always easy to see oneself as completely caught in the clutch of circumstance. Or when in defiance of circumstance we put forth our hand to move the world we bungle our opportunity, do either too little or too much. Then, too, even a very good man may be crucified. And although on occasion a long life of epoch-making achievement happens, yet at the end there stands Death. History, then, offers the sensitive man two alternatives: either the withering gusts of cynicism or the agony and ecstasy of faith.

In an early publication Reinhold Niebuhr described himself as a tamed cynic. Yet not too tamed, the years have revealed. Nor is there much ecstasy in his faith. Near-cynicism, or realism if you prefer, drives underground the juices which otherwise might blossom in ecstasy. Probably by temperament, certainly by conviction, Niebuhr is violently opposed to all forms of mysticism, Utopianism, Perfectionism, from the Quaker to the Communist. Like God in Genesis he sees that the wickedness of man is great in the earth. He too is obsessed with the fact that every imagination of the thoughts of man's heart is only evil continually. And in addition to the Biblical basis of Niebuhr's faith, he has absorbed the mood of the Greek tragedies with their powerful portrayal of man as driven by *hybris* to an unavoidable destruction. Then, too, Niebuhr once served a church in an American industrial city, in

a slum area, and he has never closed his eyes to the cruelties and hypocrisies of an industrial civilization. He came up through the social gospel movement, and however much he may lampoon the unwarranted optimism which he thinks characterized it, the fact is that it is the American social gospel movement which makes the most important difference between Niebuhr and the Continental neo-orthodox theologians.

But whatever the worth of this analysis may be, Niebuhr is left only with the agony of faith. Here is where he meshes into the shattering faith of the Hebrew prophets, with their pronouncements of doom and their reluctance to offer men hope; and into the anguish of Paul and Augustine, or Luther and Barth. It is as judge that Niebuhr stalks into our time. This is his mission. Probably he ought not to compromise it by introducing the expectancy of a real historical redemption, even if he could. Certainly he could not write an Eighth Chapter of Romans or a Thirteenth Chapter of First Corinthians. Perhaps he ought not to. And certainly any Wesleyan Witness of the Spirit or Doctrine of Christian Perfection would be for him much too easy a way out and a betrayal of the agony of faith. If he does not declare all of the gospel with equal intensity, he declares much that is essential for our times. "Comfort ye my people" came late in prophecy. We have not yet suffered double for all our sins, in spite of two world wars.

So far as this reader is concerned, in spite of his extravagances, even his screeching, leering violences, Reinhold Niebuhr is the gigantic Christian witness of our time. One such person at a time is enough, but one such is indispensable. It may be affirming too much to say that just as Karl Marx set the stage for economic and political scientists for the hundred years after him, so Reinhold Niebuhr has set it for theologians for the next hundred years, but it is not affirming much too much. Men may be against him but it is against *him* that they will be.

Faith and History is one of the best statements of Niebhur's faith. If there yet remains anyone who has not wrestled with him and his presentation of the relevancy of the Biblical faith to our times, he should begin with this book. He may find himself wrestling with an angel.

FRED D. GEALY.

MEANING IN HISTORY

By Karl Löwith. Chicago: The University of Chicago Press, 1949. viii+257 pp. $4.00.

No thoughtful person can plunge deeply into the lives of such men as Burkhardt, Marx, Hegel, Voltaire, Augustine, Comte, and others, and not bring up pearls. Profoessor Löwith, formerly of Marburg and the Imperial University of Sendai in Japan, now of Hartford Theological Seminary, in this series of studies argues the problems of the philosophy of history, which is the same as the philosophy of religion in history. The author's own conclusion is that "The problem of history as a whole is unanswerable within its own perspective. Historical processes as such do not bear the least evidence of a comprehensive and ultimate meaning. History as such has no outcome. There never has been and never will be an immanent solution of the problem of history, for man's historical experience is one of steady failure. Christianity, too, as a historical *world* religion, is a complete failure." The reader will of course be aware of the fact that this transcendental philosophy of history, characteristic of neo-orthodoxy, indeed, of orthodoxy, is directly antithetical to immanentist philosophy of history, such as has characterized liberalism, or as is stated by Professor Shotwell in his earlier *Introduction to the History of History:* "If a man is a free agent, even to a limited degree, he can find the meaning of his history in the history itself—the only meaning which is of any value as a guide to conduct or as throwing light upon his action."

Professor Löwith accuses the modern mind of double-mindedness: "It eliminates from its progressive outlook the Christian implication of creation and consummation, while it assimilates from the ancient world view the idea of an endless and continuous movement, discarding its circular structure. The modern mind has not made up its mind whether it should be Christian or pagan.

It sees with one eye of faith and one of reason. Hence its vision is necessarily dim in comparison with either Greek or biblical thinking." Yet one could argue that the best vision is obtained by the use of two such eyes. Our history is a perpetual conflict between Israel and Greece; perhaps it should always remain so.

This is a sober book, but a finely written one.

FRED D. GEALY.

JESUS THEN AND NOW

By Willard L. Sperry. New York: Harper and Brothers, 1949. 224 pp. $2.50.

The problem of contemporary man as he confronts the past is that of any traveler on voyage: How much and what baggage shall he carry with him? And like the traveler in space the traveler in time often packs up hurriedly and belatedly discovers in dismay that he has selected only trifles and left the things that matter irrecoverably behind. The first concern of Dean Sperry in these lectures is that of the historical-minded twentieth-century Christian. The problem is, Can we avoid "the peril of modernizing Jesus" without running into the antithetical peril of antiquating him? "Religion requires a sense of immediacy." Yet, arguing wisely and well, the Dean's sound conclusion is that the historian "is not raiding the ruins of the past in the hope of finding facts which can be used over again in the present . . . One of the moral tests of discipleship in our time is a willingness to let Jesus of Nazareth be Himself, at whatever cost to our own complacency and conventions."

The Dean's approach to the problems of church in society is clearly stated: "Our religion may try to cut its cultural ties with the modern world, in order to quit itself of too costly moral compromises, and thus to reaffirm its truth in some inviolate, primitive integrity. Or it may accept, as inevitable and necessary, all its involvement in the fortunes of the earthen vessels which it finds around it.

"A strong ethical case can be made for the first of these choices. Perhaps Christianity has sold its birthright for a mess of pottage; perhaps it has allowed some seductive Delilah to shear its locks and thus deprive it of the secret of its strength. If you think so, and choose accordingly, you have much warrant for your choice. On the other hand, there is little in the history of early Christianity to lead you to suppose that you can in this way restore the impaired vitality of your religion. The early Church, whether rightly or wrongly, chose the other way. It unhesitatingly adopted much of the secular culture of the time, in its attempt to communicate the spirit of Christ. You may call the process moral compromise, syncretism, convergence and borrowing—he name does not matter. That was the way by which our religion spread and finally took over the whole apparatus of the classical world."

These quotations are sufficient to show how as a thoughtful liberal Dean Sperry replies to the "dogmatic intransigence" of neo-orthodoxy, which he regards as a religious parallel to the current anti-intellectualism. It is indeed certain that if more of our ministers were concerned to treat in their pulpits important contemporary religious issues in the genial, far-reaching, vital fashion in which Dean Sperry preaches, it would mean much to our laymen.

FRED D. GEALY.

THE CHURCH'S MINISTRY

By T. W. Manson. Philadelphia: The Westminster Press, 1948. 114 pp. $2.00.

Dr. Manson, New Testament scholar and Presbyterian minister, is Dean of the Faculty of Theology at the University of Manchester. The Dean was moved to expression by the elaborate and learned book entitled *The Apostolic Ministry,* 1946, edited by the Bishop of Oxford, Kenneth E. Kirk, and now a standard statement of the "catholic" view of the Church's ministry. Dean Manson's reply is that there is but one essential "ministry of grace" and that is the real and abiding presence of Christ in the Church. The Church and its ministry are apostolic not merely by virtue of tracing a pedigree back to the apostles, but much more in virtue of doing the work of an apostle. "The Church is apostolic because it is called by Christ and empowered and instructed by

Christ to go and make disciples of the nations." Of course Dr. Manson concedes that it is possible "to be Protestant *and* Episcopal and apostolic," but he also insists that "it is equally possible to be Protestant, non-Episcopal, *and* apostolic." Apostolicity is a quality that belongs to the Church, not to any particular form of ministry.

We may all agree with the statement, "It is a long way from the superintendent-presbyters of the first century through the Hippolytean bishop of the second to the diocesan of the later centuries. But the living Christ has worked in and through that developing institution to no small purpose. Its justification is in its fruits in generation after generation of the Church's life. The same Lord has been pleased to work effectively through other institutions. Presbyterians, Independents, and Baptists, with some three centuries of experience of this, and Methodists with a century and a half, are not likely to accept anything less than the same full and frank recognition that they give—or ought to give—to the episcopal communions. The nonepiscopal Churches also can show the 'signs of the apostle'."

Fred D. Gealy.

Egypt from Alexander the Great to the Arab Conquest

By H. Idris Bell, London and New York: Oxford University Press, 1948. vii + 168 pp. $3.00.

The distinguished Reader in Papyrology in the University of Oxford herein offers four lectures treating of the diffusion and decay of Hellenism in Egypt in the centuries following Alexander the Great. The first lecture presents an excellent account of the nature of papyri and other ancient writing materials, together with a description of the work of the papyrologist. These documents (tens of thousands of which have been recovered, dating from 311 B.C. to 750 A.D.) of the common people, "the undistinguished average of all classes," provide a wealth of literary evidence for the history of Graeco-Roman Egypt such as exists for no other part of the ancient world.

Of particular interest in the chapters on the Ptolemaic, Roman and Byzantine periods are the pointed observations on the growth and development of Christianity in the midst of the fusion of Greek-Oriental-Egyptian cultures. "If the Orientals, or many of them, adopted Greek speech, Greek dress, and a good deal of Greek culture, the Greeks on their side borrowed much from their Oriental environment, particularly in religion. Especially was this true in Egypt. . . . In this way was formed a mixed culture, Greek and Oriental elements inextricably combined, which provided the seed-ground and indeed the essential pre-supposition for the rise and diffusion of Christianity." And as is well known, "Egyptian Christianity seems to have had a tendency to heretical opinions, particularly in the direction of gnosticism, a fact which probably accounts for the popularity in Egypt of St. John's Gospel, with its doctrine of the Logos and its strain of mysticism."

In regard to its judgment on heresies—defined as an effort to give abstract and philosophical formulation to a religious experience based on the life and teaching of a personal Founder — Bell allows the early Church "an uncommon degree of horse sense. Most of the heresies which it condemned were either blind alleys or forms of incipient lunacy." And as has long been known, monasticism was "Egypt's chief contribution to Christian development."

In 642 the Arabs marched into Alexandria and Islam became "the executioner of Hellenism," in Mommsen's phrase; it became in turn Islam's mission to borrow Greek science and philosophy and transmit them to western Europe.

Fred D. Gealy.

Southeast Asia, Crossroad of Religions

By Kenneth P. Landon, Chicago: The University of Chicago Press, 1949. ix 215 pp. $4.00.

Southeastern Asia has long been one of the most interesting laboratories in which to observe the superimposition and intermingling of a variety of racial stocks, cultures and religions. And with Indonesia now

coming into political independence, new and important developments may be expected. Kenneth Landon's study is therefore timely and should interest the social anthropologist and the political scientist as well as the missionary.

The general thesis of the book is that although one may say that Annam has been Sinicized, Siam Hinduized and Indonesia Islamized, nevertheless until modern times the invading religions failed to convert the peoples to new points of view but were rather themselves converted to serve old ends. Over and over again, by illustrations drawn from these three areas Landon shows that although the hands are the hands of Jacob, the voice is the voice of Esau. Not even Islam with its rugged intolerance was able to convert the Indonesians without making large concessions to the Hinduized elements. Naturally, the contemporary Westerner, particularly the Christian missionary, wonders if Western civilization, or the Christian faith, will have any more fundamental success in remolding the peoples of Southeastern Asia than did the older religions and cultures. Landon concludes that "the modern West is affecting Southeast Asia more profoundly than any previous invader because it has promoted the dynamic idea of the integrity of the individual as opposed to the authority of the village or clan and because there were such accompanying developments as the breakdown of village autonomy, the loss of land tenure, and the new function of money in an economy which previously was able to subsist without it."

We should remember, however, that the first impression which Western civilization makes on Orientals is not so much spiritual as material. We appear in the first instance as powers. Our example may therefore easily lead advanced orientals to some form of humanism or naturalism or materialism. The fundamental disintegration of traditional culture patters in the Orient certainly opens a door to new and alien forms of life. But so far only communism seems to know how to enter in.

FRED D. GEALY.

MAN'S RELIGIONS

By John B. Noss, New York and Dallas: The Macmillan Company, 1949. xix 812 pp. $4.50.

Mr. Noss is professor of philosophy at Franklin and Marshall College. He has produced a most admirable account of the history of religions, which undoubtedly will take its place as the most popular and useful textbook on the subject. There has long been need of just such a book.

The contents are well-proportioned: a hundred pages to primitive and bygone religions, two hundred to the religions of India including the history of Buddhism in China and Japan, one hundred fifty to Chinese and Japanese native religions, and some three hundred to the religions of the Near East, including Zoroastrianism, Judaism, Christianity and Islam.

The approach to the subject-matter is excellent, the bibliography adequate and up-to-date.

FRED D. GEALY.

RELIGIOUS ART, FROM THE TWELFTH TO THE EIGHTEENTH CENTURY

By Emile Male, New York: Pantheon Books, Inc., 1949. 208 pp. $6.50.

M. Male is a French Catholic authority on ecclesiastical art who sees in the wealth of Christian art a translation into plastic form of the changing thought and life of the Church. Beginning with the Oriental origins of Christian art, Male observes that though the Greeks turned Christian, their imagination remained pagan. They continued to people the world with nymphs and gods. They did not scruple to picture the god of the Jordan crowned with lilies in a scene showing Jesus being baptized by John. "The Greeks saw in the gospels not their dolorous but their luminous aspect." Christ was for them not a man of thirty but a beardless youth, practically an adolescent.

With similar insight Male retranslates the world of forms in six centuries into the world of ideas which inspired them.

Of special interest to Protestants is the influence of the Reformation on the art of the Counter-Reformation. The chief func-

tion of the art of the Counter-Reformation was to defend the dogmas attacked by Protestants. The Virgin was exalted as *Semper Virgo, Dei Genitrix, Immaculata, Purissima.* Bernini's throne of St. Peter in Rome, of debatable artistic value, is really the formulation of the doctrine of Petrine supremacy, a monumental affirmation of what Protestants denied. And so one might continue, but the author's own summary may suffice: "An art conceived during the tragic years when the papacy saw large portions of Christendom break away could no longer, like medieval art, express repose in faith. Art was committed; was obliged to struggle, to affirm and to refute. It became the auxiliary of the Counter-Reformation, one of the aspects of apologetics, defending what the Protestants attacked, the Virgin, the saints, the papacy, images, sacraments, works, and prayers for the dead."

Fifty pages of excellent illustrations accompany the text.

FRED D. GEALY.

GOD'S GRACE AND MAN'S HOPE

By Daniel Day Williams, New York: Harper and Brothers, 1949. 215 pp. $2.75.

Daniel Day Williams is Associate Professor of Christian Theology in the Federated Theological Faculty of the University of Chicago and the Chicago Theological Seminary. He was reared a Methodist and became a Congregationalist after his university training.

Making his way carefully between the rival systems of Liberal Theology and Neo-Orthodoxy, Dr. Williams is seeking to do justice to the Christian doctrine of redemption which both of them have neglected. He writes, "What we need is a theology which will hold together the fact of the creation of the good world, the fact that evil invades that goodness, and the fact of a redemption which brings hope in the midst of tragic failure and loss."

The book is most happy in its combination of the creative and the redemptive aspects of the divine working. They are two ways of the revelation of God to man and neither must be set in opposition to the other.

While many modern theologians are referred to, the book may be described as an effort to correct the errors of Reinhold Niebuhr, while appreciating the yeoman service he has done for modern ethics and theology. It is well written and understandable by the educated layman as well as by the trained minister.

J. T. CARLYON.

THE SMALL SECTS IN AMERICA

By Elmer T. Clark, New York, Nashville and Dallas: Abingdon-Cokesbury, 1949. 256 pp. $3.00.

An important book has been brought up to date and made available to all interested in the religious picture in the United States of America. Two hundred small sects are here listed and described, some of them, in fact most of them, having less than seven thousand members. But they are fast growing bodies, and the earlier text of 1937 was needing just this sort of revision and enlargement.

Dr. Clark has put some twenty-seven years into the study of these religious groups and has written with clarity and discernment. He has sought to remove any serious objections on the part of the churches which criticised their pictures in the former volume. No other work has appeared to do the precise task here undertaken. The added indexes and bibliography are a welcome improvement over the previous work. Every minister of every denomination will find this work of considerable value in making him acquainted with the other and variant faiths of the time.

J. T. CARLYON.

THE SYMBOL OF THE FAITH

By George Hedley, New York and Dallas: The Macmillan Company, 1948. 173 pp. $2.50.

Dr. Hedley has done for us a most useful and timely service in this compact volume. He has wasted no words, but has crowded into less than two hundred pages just what the average Christian will want to know about the history and the meaning of the phrases of the Apostles' Creed.

In this early creed, Christians of another era speak their faith to us; "and what they thought is but imperfectly revealed to us in the words they used. What mattered was what they tried to think, what on the basis of their thinking they tried to say. In short, the Creed is not the faith in itself. It is the Symbol of a faith toward which the Christians together were searching." "What ultimately the Creed signifies is not words, but spirit: a spirit of unity, a spirit of loyalty, a spirit of sharing in a common search."

Methodists in particular will be interested to learn that Archbishop Cranmer, in his English translation of the Creed, changed "resurrection of the flesh" to "resurrection of the body"; John Wesley supported that change in his bequest to the Methodists. The Methodists of the United States went on to make one change of their own; they omitted the phrase "descended into hell," since they discovered that neither the Roman Church nor the Greek churches had the phrase in their earlier form of this old Roman Symbol.

The chapter on "The Holy Catholic Church" will be read with interest and profit. Dr. Hedley tells us that " 'the universal fellowship of Christian people' throughout the centuries may be for us the precise definition of 'the holy Catholic Church'."

Here is a book which every Protestant minister ought to own, both for his own reading and for lending to thoughtful inquirers in his parish.

J. T. Carlyon.

Creed or Chaos?

By Dorothy L. Sayers, New York: Harcourt, Brace and Company, 1949. 85 pp. $2.25.

Dorothy Sayers is a brilliant English literary figure who has religion at heart and who believes that Christianity is solution not problem. She does not shy away from the language of the creeds; indeed, she outdoes them in categorically stating that "God was executed, for being a political nuisance . . . the man we hanged was God Almighty." She will have no "meek and mild" Jesus, no Lion of Judah with claws pared to be a "household pet for pale curates and pious old ladies."

Every page in these reprinted pamphlets is as pungent as the phrases quoted. Of particular interest is the smart summary of the common man's ideas of what Christianity is. Example: "*Q.*: What does the Church think of the Holy Ghost? *A.*: I don't know exactly. He was never seen or heard of till Whit-Sunday. There is a sin against Him which damns you forever, but nobody knows what it is. *Q.*: What does the Church think of sex? *A.*: God made it necessary to the machinery of the world, and tolerates it, provided the parties (a) are married, and (b) get no pleasure out of it."

The chapter, *Why Work?*, is a superb statement of the Christian philosophy of work. Can anyone put it better than this: "Work is not, primarily, a thing one does to live, but the thing one lives to do. It is, or should be, the full expression of the worker's faculties, the thing in which he finds spiritual, mental, and bodily satisfaction, and the medium in which he offers himself to God."?

Fred D. Gealy.

The Man Born to Be King

By Dorothy L. Sayers. New York: Harper and Brothers, 1949. 339 pp. $3.75.

This is a "Life of Christ in Twelve Dramatic Episodes." The book sold 110,000 copies in Britain before it was printed in America. An estimated two million people heard the B.B.C. broadcasts of these radio plays, which were presented one each month for a year. Muriel Lester said of the plays, "Perhaps one of the biggest things done for Christendom this century."

The author explains in the Introduction that her purpose in writing was not to point to a moral, but to tell a story; not to produce a "Divinity Lesson" with illustrations in dialogue, but to write a good piece of theatre. If the historical story told in these plays shocks some people, that is the way the author believes it ought to be. She feels that people hear the story of the killing of

God in such nice words every Sunday that they are not shocked at all, yet these same people may be filled with horrified indignation when a cat kills a sparrow.

These plays indicate a great deal of research and considerable scholarship. Greek texts and modern translations were harmonized to give as complete yet accurate a picture of each story as possible. With one exception, all of the main characters are historical. Baruch the Zealot, whose connection with Judas supplies the mainspring of one plot, is an invented character.

As one act of preparation for Easter, the reading of these plays is to be highly recommended. Your preaching about Judas, for example, may have a different coloring if you do.

THOMAS H. MARSH.

SAM HIGGINBOTTOM, FARMER

An autobiography. New York: Charles Scribner's Sons, 1949. 232 pp. $3.00.

This is the personal story of the author's life from the time he slept on a bundle of straw as a lad in England, until he became known the world over as India's foremost farmer. Higginbottom attended Amherst and Princeton in this country, then went to India to teach. After a few years in India he started the Allahabad Agricultural Institute, which is slowly revolutionizing the rural life of that country.

Along with other duties, Higginbottom and his wife administered a leper colony, and were in charge of a mission boarding house for high school students. The book gives an interesting view of India's rural problems, and could well be used in connection with a mission study course.

THOMAS H. MARSH.

HOW TO SPEAK THE WRITTEN WORD

By Nedra N. Lamar. New York, Fleming H. Revell Company, 1949. 175 pp. $2.50.

Augustine believed in thorough speech training for ministers, and stated they should have this training while they are young. If, however, a minister did attain maturity without having acquired such training, he should begin a program of self-improvement.

Here is a book that can be used as an aid in improving one's speaking and reading habits. In college the author majored in Greek and Latin, and this training is evident as one uses the sentence exercises in the book.

Lowell Thomas calls this an inspired book that "I wish I had read many years ago!" It deals mainly with emphasis and phrasing, with a major concern for teaching a natural and conversational mode of speech. Many of the exercises are Bible quotations, and there is a final chapter on "How To Read the Bible."

THOMAS H. MARSH.

WRITING FOR LOVE OR MONEY

Edited by Norman Cousins. New York, Longmans, Green and Co., 1949. 278 pp. $3.50.

Most of us will have to write for love rather than money if we write at all. Jonathan Leonard informs us in this book that there is a false impression abroad about "big money" being available for short story writers and explains that the big money is accessible to only a very few people. While the average price for a story in one of the "big" magazines is around $1,200, the total paid for stories by all the major buyers is only about $3,000,000 a year. Divide this by one thousand writers and the average income is $3,000 annually. Ten thousand "would-be" writers pay out an average of $420,000 a year to various "schools," to teach them a fast road to financial independence, which rarely materializes.

Writing For Love or Money is made up of thirty-five essays reprinted from the *Saturday Review of Literature.* The essays deal with the art of writing, and are written by top craftsmen from all major fields of literature. If you want to know what the professional writer has to say about the writing of history and biography, the writing and marketing of magazine articles, the work of the drama critic, the science reporter, the editorial writer, the art and music critic, the writing of books for chil-

dren as well as learn about short story writing, this is the book to read.

Familiar names such as James Truslow Adams, Thomas Wolfe, Stephen Leacock, Pearl Buck, and Elmer Davis appear throughout the book. The advice these writers give should be valid, for it comes from the top few who do make real money writing.

THOMAS H. MARSH.

STORY OF AMERICAN PROTESTANTISM

By Andrew Landale Drummond. Edinburgh and London: Oliver and Boyd, 1949, xii + 418 pages. 30 shillings.

The appearance of this handsome volume on American Protestantism, together with the publication of other recent British volumes dealing with religion in America, is evidence that Britains are becoming increasingly America-conscious, not only in the twin realms of politics and economics but also in the higher realms of religion and culture. The present book is a highly successful attempt on the part of a Britisher to explain to his countrymen the complicated religious situation in the United States. It is indeed a daring venture for a "foreigner," even though, as in this case, the author has been exposed to the American religious scene by a considerable period of residence in the United States, and has a degree from Hartford Theological Seminary. The book is based upon the best contemporary secondary sources and is written in a racy and an interesting style. It makes good reading and will interest a large number of American readers who enjoy seeing themselves as others see them, even though the opinions expressed and the judgments made may be something less than friendly. As the title indicates the author deals principally with Protestantism, with only here and there passing references to Roman Catholicism.

The principal fault in the author's approach to his subject seems to be due to the fact that his stay in America was evidently confined to New England and as a consequence of his Scotch Presbyterian background he tends to see us in the light refracted through a Scotch Presbyterian-New England Congregational prejudice. At the least a third of the volume is devoted to Congregational and Presbyterian matter, with the consequent failure to deal adequately with other religious bodies, whose total contributions to the American religious scene are more significant, in many ways, than that of his "fair-haired" brethren. For his treatment of the Congregational-Presbyterian phase of his "Story" this reviewer finds much to praise, and it is by far the best part of the book. There are two long chapters on New England. The one dealing with Colonial New England is a brilliant piece of condensation in which the flavor of colonial New England religious life is presented with a minimum of facts. A second long chapter on Congregationalism is entitled "New England Spring" and deals with the Unitarian departure, the changes in New England theology and the controversies resulting. The treatment centers about the principal figures in that moving drama—Channing, Emerson, Lyman Beecher and Horace Bushnell; indeed the author is at his best in presenting history biographically. Presbyterians can find little fault with what he has to say about them, for he has an innate understanding of his coreligionists on this side of the water though he sees them through somewhat critical Scotch-Presbyterian eyes.

As might be expected the author has less sympathy—perhaps due to his lack of understanding — with the great popular churches, the Methodists, the Baptists and to a lesser degree the Disciples. These were the religious bodies which best met the needs of the frontier, and he infers that much of the frontier crudity still clings to them. The statement that "The white churches of the South, with honorable exceptions, have little to teach the colored churches in enlightenment and culture," is an absurd remark. The level of intelligence and culture among many of the great Baptist, Methodist and Disciple congregations in all sections of the South and west are the equal of any churches in the world, not excluding Scotland. The wide cultural gulf which separated Baptists, Methodists, and

Disciples from the Presbyterians, Episcopalians and Congregationalists a hundred years ago has long been growing less and less and has now almost completely disappeared. It is a significant fact that the most distinguished privately endowed educational institutions in the South were established by the "ignorant" Methodists, Baptists and Disciples. Come out West and down South, Mr. Author, and see for yourself!

In closing this review I wish to commend highly the last three chapters, particularly "The American Pulpit," "The Renaissance of Worship" and the final chapter "Toward Unity." And as a last word I would like to state that the American churches do not need a "National Church to initiate joint enterprises." Indeed as Professor Latourette has pointed out the principal impetus back of the World Council of Churches came from America with the most divided, but the most elastic Protestantism in the world.

William W. Sweet.

The Trials of a Translator

By Ronald Knox. New York: Sheed and Ward, 1949. xii + 113 pp. $2.00.

Although it would probably not occur to a student in a classroom, the translation of Biblical texts is great fun, not to mention its worth as discipline in precision, in minute accuracy of observation, in extensive search for meanings. The history of a word may be the history of a culture. It is therefore no accident—although this must be quite contrary to the common opinion—that our best translators of texts have been among our most juiciest and raciest of persons. Texts, one might suppose, are as dry as the papyri on which some of them are written, and their study as dessicating as the process of mummification. Yet, curiously enough, Dr. Goodspeed and the late James Moffatt and Kirsopp Lake, to name only three, as persons have been as interesting as their historical scholarship has been broad and deep.

Ronald Knox, the Catholic translator of the Bible, now complete, proves in *The Trials of a Translator* that he belongs to the same happy family. As he lectures on problems of translation, he displays on every page his full devotion, his "furious interest" in the subject, and that with genial humor.

Knox is such a sound scholar and such an apt translator that it can only be regarded as a pity that his work is wasted on the Vulgate text. Since neither critical nor authorized texts as such save souls it is sheer misfortune that the Catholic Church has declared an inferior text as official and thereby condemned the translator who will prepare the Bible for contemporary reading to work with secondary material and to perpetuate inaccurate readings. Nevertheless, we are glad Msgr. Knox has endured the trials of the translator, even of the Vulgate. He knows his business.

Fred D. Gealy.

Steps Toward a Singing Church

By Donald D. Kettring. Philadelphia: The Westminster Press, 1948. 342 pp. $4.50.

Donald D. Kettring is a professional church musician, a graduate of the School of Sacred Music in Union Theological Seminary, who has vigorously applied himself to the problems of music in four local churches. At the present time he is minister of music in the East Liberty Presbyterian Church of Pittsburgh. The studies which he presents in *Steps Toward a Singing Church* were made while he occupied a similar position in the Westminster Presbyterian Church in Lincoln and in the First Congregational Church in Columbus.

There is not in print so complete an account of the procedures for developing a multiple-choir program in the church. Mr. Kettring has discussed every problem, and at length. Indeed, if there is a criticism of the book, it is that it is too detailed and too long to be read entire by many ministers or choir directors. Nevertheless, the book is to be heartily recommended for persistent reference. All discussions are wise and in good sense. They have the added advantage of being descriptions of procedures tried out in practice.

Fred D. Gealy.

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